Why Mary Cannot Be Called the "Mother of God": A Trinitarian Argument

為何馬利亞不能被稱為「天主之母」: 三位一體的論證

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Introduction 引言

The title *Theotokos* (Θεοτόκος, "God-bearer" or "Mother of God"), formally affirmed at the Council of Ephesus in AD 431, has been one of the most contentious theological designations in Christian history. While the title was intended to safeguard the full divinity of Christ against Arianism, it introduces a profound theological problem when examined through the lens of strict Trinitarian theology: **God is not merely the Son, but the Father, the Son, and the Holy Spirit**. Mary gave birth to Jesus Christ—the incarnate Son—but she did not give birth to the Father, nor to the Holy Spirit. Therefore, the more precise and biblically defensible title is *Christotokos* (Χριστοτόκος), "Mother of Christ," not "Mother of God."

「天主之母」(Θεοτόκος,「誕神者」)這一稱號於公元431年以弗所公會議正式確認，是基督教歷史上最具爭議的神學稱謂之一。雖然此稱號旨在對抗亞流主義、維護基督的完全神性，但若以嚴格的三位一體神學來審視，便會產生深刻的神學問題：上帝不僅僅是聖子，而是聖父、聖子與聖靈。馬利亞生了耶穌基督——道成肉身的聖子——但她並未生出聖父，也未生出聖靈。因此，更精確且有聖經根據的稱號應為 *Χριστοτόκος*(基督之母)，而非「上帝之母」。

This essay will demonstrate from the Greek, Syriac (Peshitta), Coptic (Sahidic and Bohairic), Ge'ez (Ethiopian), and Chinese (景教 Jingjiao) textual traditions that Scripture consistently identifies Mary as the mother of Jesus the Messiah—the Son of God—while clearly distinguishing the Son from the Father and the Holy Spirit.

本文將從希臘文、敘利亞文（別西大）、科普特文（撒希迪克及波海里克）、吉茲文（衣索比亞）及中文（景教）經文傳統中，證明聖經始終稱馬利亞為耶穌彌賽亞——上帝之子——的母親，同時清楚分辨聖子與聖父、聖靈之不同。

II. The Trinitarian Distinction: God is Three Persons, Mary Bore Only One

貳、三位一體的分辨：上帝是三個位格，馬利亞僅生了其中一位

The foundational premise is this: God (*ὁ Θεός*) in Christian theology is not a single undifferentiated person, but a Trinity—Father, Son, and Holy Spirit. To call Mary the "Mother of God" without qualification is to commit a categorical error: it implies that she is the origin or source of the entire Godhead. This she manifestly is not.

根本前提如下：在基督教神學中，上帝（*ὁ Θεός*）不是一個單一未分化的位格，而是三位一體——聖父、聖子、聖靈。不加限定地稱馬利亞為「上帝之母」，是犯了範疇錯誤：這暗示她是整個神格的源頭或起源。這顯然不是事實。

A. The Xi'an Stele (景教碑) and the Trinitarian Formula

甲、大秦景教流行中國碑與三位一體

The Nestorian Stele (大秦景教流行中國碑, *Dàqín Jǐngjiào Liúxíng Zhōngguó Bēi*), erected in AD 781 in Chang'an, provides one of the clearest early Trinitarian formulations in the Chinese language:

景教碑（大秦景教流行中國碑），公元781年立於長安，提供了中文中最早且最清晰的三位一體表述之一：

> 景教碑文 **(Jǐngjiào bēiwén):**
>
> 「其唯我三一妙身，無元真主，阿羅訶歟。」
>
> *Qí wéi wǒ **sān yī miào shēn**, wú yuán zhēn zhǔ, **Āluóhē** yú.*
>
> Translation 翻譯: "It is none other than our **Triune Wondrous Being** (Three-in-One Mysterious Body), the True Lord without beginning, **Alaha** (God)."

The text affirms: God (阿羅訶, *Āluóhē*, from Syriac ܐܠܗܐ *Alāhā*) is "三一" (*sān yī*), Three-in-One. God is not a single person but a Triune mystery. This is the God that Mary did NOT give birth to in His entirety.

此碑文確認：上帝（阿羅訶，*Āluóhē*，源自敘利亞語 ܐܠܗܐ *Alāhā*）是「三一」的。上帝不是一個單一位格，而是三一奧秘。這整個三一的上帝，並非馬利亞所生。

The stele further distinguishes when it describes the Incarnation:

碑文進一步在描述道成肉身時作出區分：

> 景教碑文**:**
>
> 「於是我三一分身，景尊彌施訶，戢隱真威，同人出代。神天宣慶，室女誕聖於大秦。」
>
> *Yúshì wǒ* ***sān yī fēn shēn****, jǐng zūn* ***Míshīhē****, jí yǐn zhēn wēi, tóng rén chū dài.*
> ***Shén tiān xuān qìng, shì nǚ dàn shèng yú Dàqín.***
>
> Translation 翻譯: "Thus, **one of the divided persons of our Trinity** (三一分身), the Luminous and Honored **Messiah** (彌施訶, *Míshīhē*, from Syriac ܡܫܝܚܐ *Mšīḥā*), concealing his true majesty, appeared as a man. **Heaven proclaimed joy; a virgin (室女, *shì nǚ*) gave birth to the Holy One in Da Qin (the Roman Empire).**"

This passage is remarkably precise: it is **one of the three** (三一分身, "a divided-body of the Three-in-One")—specifically the Messiah—who was born of the virgin, not the entire Triune God. The virgin (室女) bore the Messiah (彌施訶), not God-in-totality (阿羅訶). The 景教 tradition, rooted in the Church of the East's Christology, therefore correctly identifies Mary as the mother of Christ, not the mother of the whole Godhead.

這段文字極為精確：是三位中的一位（三一分身，「三一的一個分身」）——特別是彌賽亞——從童女所生，而非整個三一上帝。童女（室女）生的是彌施訶（彌賽亞），而非完整的上帝（阿羅訶）。景教傳統植根於東方教會的基督論，因此正確地稱馬利亞為基督之母，而非整個神格之母。

III. Biblical Evidence: The Angel's Announcement 聖經證據：天使的宣告

A. Greek (Koine) 希臘文

Luke 1:35 (NA28):

> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται **υἱὸς θεοῦ**.
>
> Translation 翻譯: "And the angel answered and said to her: 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the holy one being born will be called the **Son of God** (*hyios theou*).'"

Notice carefully: the child is called **υἱὸς θεοῦ** (Son of God)—not θεός (God) itself. The angel distinguishes three entities: the Holy Spirit (πνεῦμα ἅγιον) who comes upon her, the Most High (ὑψίστου, i.e., the Father) whose power overshadows, and the child (τὸ γεννώμενον) who is the Son. Mary is the mother of **the Son**—one person of the Trinity—not the Mother of the Trinity itself.

請仔細注意：這孩子被稱為 **υἱὸς θεοῦ**（上帝的兒子）——而非 θεός（上帝）本身。天使區分了三個實體：降臨在她身上的聖靈（πνεῦμα ἅγιον）、覆蔭她的至高者（ὑψίστου，即聖父）的能力，以及那孩子（τὸ γεννώμενον，即聖子）。馬利亞是聖子——三位一體中一個位格——的母親，而非三位一體本身的母親。

B. Syriac Peshitta 敘利亞文別西大

Luke 1:35 (Peshitta):

ܥܢܐ ܡܠܐܟܐ ܘܐܡܪ ܠܗ ܪܘܚܐ ܕܩܘܕܫܐ ܬܐܬܐ ܘܚܝܠܗ ܕܥܠܝܐ ܢܓܢ ܥܠܝܟܝ ܡܛܠ ܗܢܐ ܗܘ ܕܡܬܝܠܕ ܒܟܝ ܩܕܝܫܐ ܗܘ ܘܒܪܗ ܕܐܠܗܐ ܢܬܩܪܐ

Transliteration 轉寫: *ʿnā malākā w-emar lāh: Rūḥā d-Qudšā tīte, w-ḥayleh d-ʿElyāyā naggen ʿlayki; meṭul hānā haw d-metyīled beki qaddīšā hu,* ***wa-Breh d-Alāhā netqrē.***

Translation 翻譯: "The angel answered and said to her: 'The Spirit of Holiness (ܪܘܚܐ ܕܩܘܕܫܐ, *Rūḥā d-Qudšā*) shall come, and the power of the Most High (ܥܠܝܐ, *ʿElyāyā*) shall overshadow you; therefore, He who is born in you is holy, and **the Son of God (ܒܪܗ ܕܐܠܗܐ, *Breh d-Alāhā*) He shall be called.**'"

The Peshitta uses ܒܪܗ ܕܐܠܗܐ (*Breh d-Alāhā*) — "Son of God," not ܐܠܗܐ (*Alāhā*, God) alone. The Syriac clearly maintains the distinction: the one born is the *Son* of God, while God (the Father) and the Spirit (ܪܘܚܐ ܕܩܘܕܫܐ) remain distinct unbegotten persons in this narrative.

別西大使用 ܒܪܗ ܕܐܠܗܐ（*Breh d-Alāhā*）——「上帝的兒子」，而非單獨的 ܐܠܗܐ（*Alāhā*，上帝）。敘利亞文清楚維持了此區分：所生者是上帝的兒子，而上帝（聖父）和聖靈（ܪܘܚܐ ܕܩܘܕܫܐ）在此敘述中仍是不同的非受生位格。

C. Coptic (Sahidic) 科普特文（撒希迪克方言）

Luke 1:35 (Sahidic):

ⲀⲠⲀⲄⲄⲈⲖⲞⲤ ⲆⲈ ⲞⲨⲰϢⲂ ⲠⲈϪⲀϤ ⲚⲀⲤ ϪⲈ ⲞⲨⲠⲚⲈⲨⲘⲀ ⲈϤⲞⲨⲀⲀⲂ ⲠⲈⲦⲚⲎⲨ ⲈϨⲢⲀⲈⲒ ⲈϪⲰ ⲀⲨⲰ ⲦϬⲞⲘ ⲚⲦⲈⲠⲈⲦϪⲞⲤⲈ ⲠⲈⲦⲚⲀⲢϨⲀⲒⲂⲈⲤ ⲈⲢⲞ ⲈⲦⲂⲈ ⲠⲀⲒ ⲠⲈⲦⲈⲚⲀϪⲠⲞϤ ⲈϤⲞⲨⲀⲀⲂ ⲤⲈⲚⲀⲘⲞⲨⲦⲈ ⲈⲢⲞϤ ϪⲈ ⲠϢⲎⲢⲈ ⲘⲠⲚⲞⲨⲦⲈ

Transliteration 轉寫: *A-p-angelos de ōwshb pejaf nas je: ou-pneuma ef-ouaab pet-nēu ehra-i ejō, ayō t-jom nte-pet-jose pet-na-r-haibes ero. Etbe pai pet-ena-jpo-f ef-ouaab, se-na-moute ero-f je* ***p-Šēre m-p-Noute.***

Translation 翻譯: "The angel answered and said to her: 'A Holy Spirit is the one coming upon you, and the power of the Most High will overshadow you. Because of this, the holy one who will be born, they will call him **the Son of God (ⲡϣⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ, *p-Šēre m-p-Noute*).'"**

The Sahidic Coptic reads ⲡϣⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ (*p-Šēre m-p-Noute*), "the Son of God"—precisely as in Greek and Syriac. The one born is the Son (ⲡϣⲏⲣⲉ), not God (ⲡⲛⲟⲩⲧⲉ) Himself in full Trinitarian expression.

撒希迪克科普特文讀作 ⲡϣⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ（*p-Šēre m-p-Noute*），「上帝的兒子」——與希臘文和敘利亞文完全一致。所生者是兒子（ⲡϣⲏⲣⲉ），而非上帝（ⲡⲛⲟⲩⲧⲉ）本身的完整三位一體表達。

D. Coptic (Bohairic) 科普特文（波海里克方言）

Luke 1:35 (Bohairic):

ⲟⲩⲡⲛⲉⲩⲙⲁⲉϥⲟⲩⲁⲃ ϥⲛⲁⲓ ⲉϩⲣⲏⲓ ⲉϫⲱ ⲟⲩⲟϩ ⲟⲩϫⲟⲙ ⲛⲧⲉⲡⲉⲧϭⲟⲥⲓ ⲉⲑⲛⲁⲉⲣϧⲏⲓⲃⲓ ⲉⲣⲟ ⲉⲑⲃⲉⲫⲁⲓ ⲫⲏ ⲉⲧⲟⲩⲛⲁⲙⲁⲥϥ ϥⲟⲩⲁⲃ ⲉⲩⲉⲙⲟⲩⲧ ⲉⲣⲟϥ ϫⲉ ⲡϣⲏⲣⲓ ⲙⲫⲛⲟⲩϯ

Transliteration 轉寫: *Ou-pneuma ef-ouab f-na-i ehrēi ejō, ouoh ou-jom nte-pet-čosi ethna-er-khēibi ero. Ethbe-phai phē et-ou-na-mas-f f-ouab, eu-e-mouti ero-f je* ***p-Šēri m-Phnouti.***

Translation 翻譯: "A Holy Spirit will come down upon you, and a power of the Most High will overshadow you. Therefore, the one who will be born is holy; they will call him **the Son of God (ⲡϣⲏⲣⲓ ⲙⲫⲛⲟⲩϯ, *p-Šēri m-Phnouti*).'"**

The Bohairic tradition, used liturgically by the Coptic Church, likewise uses ⲡϣⲏⲣⲓ ⲙⲫⲛⲟⲩϯ (*p-Šēri m-Phnouti*), "the Son of God." Note that ⲫⲛⲟⲩϯ (*Phnouti*) is God—but what Mary bears is ⲡϣⲏⲣⲓ (*p-Šēri*), the Son. She bears the Son, not the Father (ⲡⲓⲱⲧ, *pi-lōt*), nor the Spirit (ⲡⲓⲡⲛⲉⲩⲙⲁ, *pi-Pneuma*).

波海里克傳統為科普特教會禮儀所用，同樣使用 ⲡϣⲏⲣⲓ ⲙⲫⲛⲟⲩϯ（*p-Šēri m-Phnouti*），「上帝的兒子」。注意 ⲫⲛⲟⲩϯ（*Phnouti*）是上帝——但馬利亞所生者是 ⲡϣⲏⲣⲓ（*p-Šēri*，兒子）。她生的是聖子，而非聖父（ⲡⲓⲱⲧ, *pi-lōt*），也非聖靈（ⲡⲓⲡⲛⲉⲩⲙⲁ, *pi-Pneuma*）。

E. Ge'ez (Ethiopian Tradition) 吉茲文（衣索比亞傳統）

Luke 1:35 (Ge'ez):

ወአውሥአ መልአክ ወይቤላ መንፈስ ቅዱስ ይመጽእ ላዕሌኪ ወኀይለ ልዑል ይጸልለኪ ወበእንተዝ ዘይትወለድ እምኔኪ ቅዱስ ውእቱ ወወልደ እግዚአብሔር ይሰመይ ።

Transliteration 轉寫: *Wa-awśə'a mal'ak wa-ybelā: Manfas Qəddus yəmaṣṣə' lā'əleki, wa-ḫayla Lə'ul yəṣallələki; wa-ba-'ənta-zə za-yətwallad 'əm-neki qəddus wə'ətu, wa-* ***Walda 'Ǝgzi'abəḥer*** *yəssəmmay.*

Translation 翻譯: "And the angel answered and said to her: 'The Holy Spirit (መንፈስ ቅዱስ, *Manfas Qəddus*) will come upon you, and the power of the Most High (ልዑል, *Lə'ul*) will overshadow you; therefore, the one who will be born from you is holy, and **the Son of God (ወልደ እግዚአብሔር, *Walda 'Ǝgzi'abəḥer*)** he will be called.'"

The Ge'ez text uses ወልደ እግዚአብሔር (*Walda 'Ǝgzi'abəḥer*), literally "Son of the Lord of the Universe" (እግዚአብሔር is the Ethiopian term for God, meaning "Lord of the Land/Universe"). The one born is the ወልድ (*Wald*, Son), not the fullness of እግዚአብሔር (*'Ǝgzi'abəḥer*, God) in all three persons. The Ethiopian tradition clearly distinguishes the person of the Son from the Trinitarian totality of God.

吉茲文使用 ወልደ እግዚአብሔር（*Walda 'Ǝgzi'abəḥer*），字面意思為「宇宙之主的兒子」（እግዚአብሔር 是衣索比亞語對上帝的稱呼，意為「大地/宇宙之主」）。所生者是 ወልድ（*Wald*，兒子），而非 እግዚአብሔር（*'Ǝgzi'abəḥer*，上帝）三個位格的全部。衣索比亞傳統清楚區分了聖子的位格與上帝三位一體的整體。

F. The Jesus Messiah Sutra (序聽迷詩所經) — Jingjiao 景教經文

The *Xù Tīng Míshī Suǒ Jīng* (序聽迷詩所經, "The Sutra of Hearing the Messiah"), attributed to Alopen (阿羅本, ca. AD 635), the earliest Syriac Christian text translated into Chinese, describes the virgin birth:

《序聽迷詩所經》（又名「耶穌彌賽亞經」），傳為阿羅本（約公元635年）所述，為最早翻譯成中文的敘利亞基督教經文，其中描述了童女懷孕：

景教經文**:**

「天尊當使涼風，向一童女，名為末豔，涼風即入末豔腹內，依天尊教，當即末豔懷身……末豔懷後，產一男，名為移鼠。父是向涼風。」

Tiānzūn dāng shǐ liángfēng, xiàng yī tóngnǚ, míng wéi ***Mòyàn****, liángfēng jí rù Mòyàn fù nèi, yī Tiānzūn jiào, dāng jí Mòyàn huáishēn... Mòyàn huái hòu, chǎn yī nán, míng wéi* ***Yíshǔ****. Fù shì xiàng liángfēng.*

Translation 翻譯: "**The Heavenly Honored One** (天尊, *Tiānzūn* = God the Father) sent the **Cool Wind** (涼風, *liángfēng* = the Holy Spirit) toward a virgin, whose name was **Moyàn** (末豔 = Mary/Maryam, from Syriac ܡܪܝܡ *Maryam*). The Cool Wind entered into Moyàn's womb according to the Heavenly Honored One's teaching, and immediately Moyàn conceived... After Moyàn conceived, she gave birth to a son, named **Yíshǔ** (移鼠 = Jesus, from Syriac ܝܫܘܥ *Yēšūʿ*). His father was the Cool Wind."

This passage is theologically extraordinary in its precision. It distinguishes three entities: (1) 天尊 (*Tiānzūn*, the Heavenly Honored One) = God the Father who **sends**; (2) 涼風 (*liángfēng*, the Cool Wind) = the Holy Spirit who **enters** the womb; and (3) 移鼠 (*Yíshǔ*, Jesus) = the Son who is **born**. Mary (末豔, *Mòyàn*) gives birth only to the Son (移鼠). She does not give birth to the Heavenly Honored One (天尊), nor does she give birth to the Cool Wind (涼風). The Trinity is present in the event—the Father sends, the Spirit effects, the Son is born—but Mary is the mother of only the Son.

這段經文在神學精確性上非凡。它區分了三個實體：(1) 天尊（*Tiānzūn*，天上的尊者）= 聖父，是差遣者；(2) 涼風（*liángfēng*，清涼之風）= 聖靈，是進入子宮者；(3) 移鼠（*Yíshǔ*，耶穌）= 聖子，是被生出者。馬利亞（末豔，*Mòyàn*）僅生出聖子（移鼠）。她沒有生出天尊（天上的尊者），也沒有生出涼風（聖靈）。三位一體雖臨在於此事件——聖父差遣、聖靈成就、聖子出生——但馬利亞只是聖子的母親。

IV. Paul's Testimony: God Sent His Son, Born of a Woman

肆、保羅的見證：上帝差遣祂的兒子，為女子所生

A. Greek 希臘文

Galatians 4:4 (NA28):

> ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον
>
> Translation 翻譯: "But when the fullness of time came, **God** sent forth **His Son**, born of a woman, born under the law."

Here Paul makes a decisive distinction: **ὁ θεός** (God) is the sender; **τὸν υἱὸν αὐτοῦ** (His Son) is the one sent and born of a woman. God and the Son are not collapsed into one undifferentiated entity. The woman (γυναικός) bore the Son—she did not bear God the sender.

保羅在此作了決定性的區分：**ὁ θεός**（上帝）是差遣者；**τὸν υἱὸν αὐτοῦ**（祂的兒子）是被差遣、為女子所生的。上帝和聖子不是被混為一體的。女子（γυναικός）生的是聖子——她沒有生出作為差遣者的上帝。

B. Syriac Peshitta 敘利亞文別西大

Galatians 4:4 (Peshitta):

> ܟܕ ܡܛܐ ܕܝܢ ܫܘܠܡܗ ܕܙܒܢܐ ܫܕܪ ܐܠܗܐ ܠܒܪܗ ܘܗܘܐ ܡܢ ܐܢܬܬܐ ܘܗܘܐ ܬܚܝܬ ܢܡܘܣܐ

Transliteration 轉寫: *Kad mṭā dēn šūlāmeh d-zabnā, šaddar **Alāhā** la- **Breh** wa-hwā men **antṯā** wa-hwā tḥeyt nāmūsā.*

Translation 翻譯: "But when the fullness of time arrived, **God** (ܐܠܗܐ, *Alāhā*) sent **His Son** (ܒܪܗ, *Breh*), and he was from a **woman** (ܐܢܬܬܐ, *antṯā*), and he was under the law."

The Peshitta is crystal clear: ܐܠܗܐ (*Alāhā*, God) **sent** (ܫܕܪ, *šaddar*) His **Son** (ܒܪܗ, *Breh*). The Son came from a woman. God did not come from a woman—God **sent**. The woman is the mother of the Son, not the mother of the One who sent.

別西大極為清晰：ܐܠܗܐ（*Alāhā*，上帝）差遣（ܫܕܪ，*šaddar*）祂的兒子（ܒܪܗ，*Breh*）。聖子來自一個女子。上帝並非來自一個女子——上帝是差遣者。那女子是聖子的母親，而非差遣者的母親。

V. Elizabeth's Testimony: "The Mother of My Lord" 以利沙伯的見證：「我主的母親」

A. Greek 希臘文

Luke 1:43:

καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ **ἡ μήτηρ τοῦ κυρίου μου** πρός ἐμέ;

Translation 翻譯: "And how is it that **the mother of my Lord** (*hē mētēr tou kyriou mou*) comes to me?"

Elizabeth calls Mary **ἡ μήτηρ τοῦ κυρίου μου** — "the mother of **my Lord**" (κυρίου). She does not say ἡ μήτηρ τοῦ θεοῦ (the mother of God). "Lord" (κύριος) here is applied to the Messiah, the Son, in distinction from "God" (θεός) the Father.

以利沙伯稱馬利亞為 **ἡ μήτηρ τοῦ κυρίου μου**——「我主的母親」（κυρίου）。她沒有說 ἡ μήτηρ τοῦ θεοῦ（上帝的母親）。這裡的「主」（κύριος）是用於彌賽亞、聖子，與「上帝」（θεός）聖父有所區別。

B. Coptic (Bohairic) 科普特文（波海里克方言）

Luke 1:43 (Bohairic):

ⲫⲁⲓ ⲟⲩⲉⲃⲟⲗ ⲑⲱⲛ ⲛⲏⲓ ⲡⲉ ϫⲉ ⲛⲧⲉⲑⲙⲁⲩ ⲙⲡⲁϭⲟⲓⲥ ⲓϩⲁⲣⲟⲓ

Transliteration 轉寫: *Phai ou-ebol thōn nēi pe je nte-th-mau **m-pa-Čois** i-haroi*

> Translation 翻譯: "How is it to me that **the mother of my Lord** (ⲑⲙⲁⲩ ⲙⲡⲁϭⲟⲓⲥ, *th-mau m-pa-Čois*) should come to me?"

The Bohairic says ⲑⲙⲁⲩ ⲙⲡⲁϭⲟⲓⲥ (*th-mau m-pa-Čois*), "the mother of my Lord"—not ⲑⲙⲁⲩ ⲙⲫⲛⲟⲩϯ (*th-mau m-Phnouti*, "the mother of God"). Even in the Coptic tradition, which later adopted *Theotokos*, the biblical text itself consistently uses "Lord" (ϭⲟⲓⲥ, *Čois*) rather than "God" (ⲫⲛⲟⲩϯ, *Phnouti*) when describing Mary's motherhood.

波海里克文說 ⲑⲙⲁⲩ ⲙⲡⲁϭⲟⲓⲥ（*th-mau m-pa-Čois*），「我主的母親」——而非 ⲑⲙⲁⲩ ⲙⲫⲛⲟⲩϯ（*th-mau m-Phnouti*，「上帝的母親」）。即使在後來採用了「誕神者」稱號的科普特傳統中，聖經文本本身在描述馬利亞的母親身分時，始終使用「主」（ϭⲟⲓⲥ，*Čois*），而非「上帝」（ⲫⲛⲟⲩϯ，*Phnouti*）。

VI. The Logical Argument from Trinitarian Theology

陸、三位一體神學的邏輯論證

The argument can be stated syllogistically:

此論證可以用三段論形式表述：

Premise 1 前提一**:** God (θεός / ܐܠܗܐ / ⲫⲛⲟⲩϯ / እግዚአብሔር / 阿羅訶) is the Trinity: Father, Son, and Holy Spirit — three distinct Persons sharing one divine essence.

上帝（θεός / ܐܠܗܐ / ⲫⲛⲟⲩϯ / እግዚአብሔር / 阿羅訶）是三位一體：聖父、聖子、聖靈——三個共享同一神性本質的不同位格。

Premise 2 前提二**:** Mary gave birth to Jesus (the incarnate Son), as all Scriptures attest in every language tradition (Greek: υἱός; Syriac: ܒܪܐ, *brā*; Coptic: ⲡϣⲏⲣⲉ; Ge'ez: ወልድ, *wald*; Chinese: 移鼠/彌施訶).

馬利亞生了耶穌（道成肉身的聖子），如所有語言傳統中的聖經所證（希臘文：υἱός；敘利亞文：ܒܪܐ, *brā*；科普特文：ⲡϣⲏⲣⲉ；吉茲文：ወልድ, *wald*；中文：移鼠/彌施訶）。

Premise 3 前提三**:** Mary did NOT give birth to the Father (ὁ πατήρ / ܐܒܐ, *Abā* / ⲡⲓⲱⲧ, *pi-lōt* / ኦብ, *'Ab* / 天尊), nor did she give birth to the Holy Spirit (τὸ πνεῦμα ἅγιον / ܪܘܚܐ ܕܩܘܕܫܐ, *Rūḥā d-Qudšā* / ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ / መንፈስ ቅዱስ, *Manfas Qəddus* / 涼風).

馬利亞並未生出聖父（ὁ πατήρ / ܐܒܐ, *Abā* / ⲡⲓⲱⲧ, *pi-lōt* / ኦብ, *'Ab* / 天尊），也未生出聖靈（τὸ πνεῦμα ἅγιον / ܪܘܚܐ ܕܩܘܕܫܐ, *Rūḥā d-Qudšā* / ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ / መንፈስ ቅዱስ, *Manfas Qəddus* / 涼風）。

Conclusion 結論: Since Mary did not bear the entire Godhead (all three persons), she cannot accurately be called "Mother of God" (Θεοτόκος). She can only properly be called "**Mother of Christ**" (Χριστοτόκος) or "**Mother of the Son**."

既然馬利亞沒有生出整個神格（全部三個位格），她就不能準確地被稱為「上帝之母」（Θεοτόκος）。她只能恰當地被稱為「基督之母」（Χριστοτόκος）或「聖子之母」。

VII. The Church of the East's Position: "Mother of Christ" (Christotokos)

柒、東方教會的立場：「基督之母」（Χριστοτόκος）

The Church of the East, often mischaracterized as "Nestorian," adopted the title *Christotokos* (Χριστοτόκος) rather than *Theotokos* precisely to preserve Trinitarian integrity. Their great theologian Babai the Great (551–628) wrote that Christ possesses two natures—divine and human—united in one person (*parsōpā*), but that the motherhood of Mary pertains to the human nature of the Son in the incarnation, not to the divine nature of the entire Godhead.

東方教會（常被錯誤稱為「聶斯脫利派」）採用 *Χριστοτόκος*（基督之母）而非 *Theotokos*（上帝之母），正是為了維護三位一體的完整性。他們偉大的神學家巴拜大師（551-628）寫道，基督擁有兩個性質——神性和人性——聯合在一個位格（*parsōpā*）中，但馬利亞的母親身分涉及的是聖子在道成肉身中的人性，而非整個神格的神性。

The 景教碑 itself, erected by this very tradition, demonstrates this Christology: Mary is 室女 (*shì nǚ*, "the virgin/chamber-woman") who bore 彌施訶 (*Míshīhē*, the Messiah)—a "分身" (*fēn shēn*, "divided person/emanation") of the 三一 (*sān yī*, Trinity). She is never called the mother of the 三一 (*sān yī*) or the mother of 阿羅訶 (*Āluóhē*, God).

景教碑本身——由此傳統所立——展示了這一基督論：馬利亞是室女（*shì nǚ*，「童女」），她生了彌施訶（*Míshīhē*，彌賽亞）——三一（*sān yī*，三位一體）的一個「分身」（*fēn shēn*，「分出的位格」）。她從未被稱為三一（*sān yī*）的母親或阿羅訶（*Āluóhē*，上帝）的母親。

VIII. Additional Scriptural Evidence 其他經文證據

John 1:14 (Greek) 約翰福音 1:14（希臘文）

> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν
>
> Translation 翻譯: "And **the Word** became flesh and dwelt among us."

It is **ὁ λόγος** (the Word)—the Second Person—that became flesh, not ὁ θεός (God) in toto. The Father did not become flesh. The Spirit did not become flesh. Only the Word/Son became incarnate through Mary.

成為肉身的是 **ὁ λόγος**（道/聖言）——第二位格——而非 ὁ θεός（上帝）整體。聖父沒有成為肉身。聖靈沒有成為肉身。只有聖言/聖子透過馬利亞成了肉身。

John 1:14 (Peshitta) 約翰福音 1:14（別西大）

ܘܒܐܪܥܐ ܗܘܐ ܘܐܬܝܠܕ ܒܝܢܢ ܘܚܙܝܢܢ ܝܩܪܗ

Transliteration 轉寫: *W- **Melṯā** besrā hwā w-aggen ban.*

Translation 翻譯: "And **the Word** (ܡܶܠܬܳܐ, *Melṯā*) became flesh and dwelt among us."

The Syriac ܡܶܠܬܳܐ (*Melṯā*, the Word) became flesh—not ܐܠܳܗܳܐ (*Alāhā*, God) in full Trinitarian meaning. Mary bore the incarnate *Melṯā*, not the entirety of *Alāhā*.

敘利亞文的 ܡܶܠܬܳܐ（*Melṯā*，聖言）成為肉身——而非完整三位一體意義上的 ܐܠܳܗܳܐ（*Alāhā*，上帝）。馬利亞生的是道成肉身的 *Melṯā*，而非 *Alāhā* 的全部。

IX. The Ge'ez Hymnic Tradition: Distinguishing the Son from the Father

玖、吉茲文讚美詩傳統：區分聖子與聖父

In the Ethiopian tradition, the liturgical confession speaks of Christ as:

在衣索比亞傳統中，禮儀告白如此論及基督：

ወልደ አብ (*Walda 'Ab*) = "Son of the Father"

And Mary is addressed in relation to the Son:

而馬利亞是在與聖子的關係中被稱呼：

እመ ብርሃን (*'Ǝmma Bərhān*) = "Mother of the Light"

ወላዲተ አምላክ (*Walāditä 'Amlāk*) = "Bearer of God" (in Ethiopian usage)

While the Ethiopian Church does use a title similar to *Theotokos* (ወላዲተ አምላክ, *Walāditä 'Amlāk*), the term አምላክ (*'Amlāk*, literally "gods" in plural majesty, used for God) when set against the explicit scriptural text of Luke 1:35 which says ወልደ እግዚአብሔር (*Walda 'Ǝgzi'abəḥer*,

"Son of God"), demonstrates a tension: the Bible says she bore the **Son**, while liturgical tradition expanded this to "bearer of God." The biblical text itself remains the more authoritative and precise witness.

雖然衣索比亞教會確實使用類似 *Theotokos* 的稱號（ወላዲተ አምላክ, *Walāditä 'Amlāk*），但當 አምላክ（*'Amlāk*，字面是尊嚴複數的「神」，用指上帝）與路加福音1:35的明確經文——ወልደ እግዚአብሔር（*Walda 'Ǝgzi'abəḥer*，「上帝的兒子」）——對照時，便顯出一種張力：聖經說她生的是兒子，而禮儀傳統將之擴展為「上帝的誕生者」。聖經文本本身仍是更具權威性和精確性的見證。

X. The Jingjiao Stele's Trinity and the Virgin Birth: A Summary

拾、景教碑的三位一體與童女懷孕：總結

The Xi'an Stele (景教碑) provides perhaps the most theologically clear summary of why Mary is the mother of Christ, not of God:

景教碑或許提供了關於為何馬利亞是基督之母而非上帝之母的最清晰神學總結：

Chinese 中文	**Role** 角色	**Identity** 身分
阿羅訶 (*Āluóhē*)	The True Lord 真主	God = Trinity 上帝＝三位一體
三一妙身 (*sān yī miào shēn*)	Three-in-One Wondrous Body	The Triune Godhead 三一神格
三一分身 (*sān yī fēn shēn*)	One divided from the Trinity	The Son/Messiah 聖子/彌賽亞
彌施訶 (*Míshīhē*)	The Messiah 彌賽亞	Christ 基督
室女 (*shì nǚ*)	The Virgin 童女	Mary 馬利亞

The virgin (室女) bore the Messiah (彌施訶)—one "divided person" (分身) of the Trinity (三一). She did NOT bear the Trinity (三一妙身). She did NOT bear the True Lord in His totality (阿羅訶). Therefore: **Mary is the Mother of Christ (基督之母), not the Mother of God (上帝之母).**

童女（室女）生了彌賽亞（彌施訶）——三位一體（三一）的一個「分身」。她並未生出三位一體（三一妙身）。她也未生出完整的真主（阿羅訶）。因此：馬利亞是基督之母（基督之母），而非上帝之母（上帝之母）。

Conclusion 結論

Across every major ancient language tradition of the Christian Scriptures—Greek, Syriac, Coptic (Sahidic and Bohairic), Ge'ez, and Chinese—the testimony is consistent: Mary gave birth to the **Son of God**, not to God in the absolute Trinitarian sense. The Father is not born of Mary. The Holy Spirit is not born of Mary. Only the Son—the Second Person of the Trinity, the Word made flesh, the Messiah—was born of her.

在基督教聖經的每一個主要古代語言傳統中——希臘文、敘利亞文、科普特文（撒希迪克和波海里克）、吉茲文、中文——見證是一致的：馬利亞生的是上帝的兒子，而非絕對三位一體意義上的上帝。聖父不是馬利亞所生。聖靈不是馬利亞所生。只有聖子——三位一體的第二位格、道成肉身的聖言、彌賽亞——是從她而生的。

The title *Theotokos* (Θεοτόκος), while well-intentioned in its defense of Christ's divinity, is imprecise and potentially misleading. It risks collapsing the Trinitarian distinctions that Scripture so carefully maintains. The more accurate, more biblical, and more theologically responsible title is **Χριστοτόκος** (*Christotokos*)—**Mother of Christ**.

Theotokos（Θεοτόκος）這一稱號，雖然其維護基督神性的用意良善，但用詞不夠精確且可能造成誤導。它有使聖經如此小心維護的三位一體區分遭到混淆的危險。更精確、更合聖經、更具神學負責任的稱號是 **Χριστοτόκος**（*Christotokos*）——基督之母。

As the 景教碑 concludes in its doxological formula:

正如景教碑在其頌讚中總結的：

> 「真主無元。湛寂常然。權輿匠化。起地立天。分身出代。救度無邊。」
>
> *Zhēn zhǔ wú yuán. Zhàn jì cháng rán. Quán yú jiàng huà. Qǐ dì lì tiān.* ***Fēn shēn chū dài. Jiùdù wúbiān.***
>
> Translation 翻譯: "The True Lord is without beginning. Serene, still, and unchangeable. With power and capacity He created. He made the earth and established the heavens. **A divided-self (分身, the Son) entered the world. Salvation without limit.**"

分身出代 (*fēn shēn chū dài*) — "A divided-self entered the world." Not the whole (三一妙身, the whole Triune being), but one part (分身, a divided person) entered the world through the virgin. Mary is the mother of this 分身 — the Messiah, the Christ, the Son. She is not, and cannot be, the Mother of God.

分身出代（*fēn shēn chū dài*）——「一個分身進入世間。」不是全部（三一妙身，整個三一存在），而是一個部分（分身，一個分出的位格）透過童女進入世間。馬利亞是這個分身——彌賽亞、基督、聖子——的母親。她不是，也不能是，上帝的母親。

Soli Deo Gloria — 惟獨榮耀歸於上帝

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